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## RELIGIOUS.

### For the Recorder & Telegraph. REVIEW.

*Preaching Christ in love. A Discourse delivered before the Second Congregational Church and in the Marblehead, February 27, 1825. By John Bartlett.* (Concluded.)

In closing, we propose to make a few remarks on the character of this sermon.

A striking trait is the singular combination of truth and error which it contains. The sentiments are striking and just; illustrated to their full extent, would establish some positions which we consider fundamental. But with them are united some which neutralize their force, and inconsistent conclusions. In some parts the sermon asserts that it is infinitely more that we know the truth as it is Jesus: only by the truth that we are sanctified. He also asserts that we are bound in duty to search the gospel for every truth, to understand it as far as we are able to believe, to love and to obey. (p. 23.)

He informs us moreover, that "Preaching is preaching the whole of his religion; its doctrines, duties, promises & threatenings, every thing which it informs us of God, of Saviour, of this life, and of that which is to come; of our duties to the Creator, the Redeemer, to one another, and to ourselves; and of presenting all those subjects to mankind, which the Gospel offers to their attention." (p. 10.) Nothing is more true than this, that a necessary consequence of this, that we who teach the gospel should select those subjects which they consider fundamental to salvation, and preach them as such.

But in other parts, the author asserts that those who do thus are guilty of preaching in error and strife. We do not intend to repeat this review for further illustration. We regard this mode of preaching as eminently dangerous. It is even more dangerous than the exhibition of unmingled error; for that case men would be alarmed, and seek to detect and avoid the evil. But truth is intimately mingled with error, it is impossible for a common audience to detect them. They see that there is much in the exhibition, and although they cannot feel all the sentiments advanced are correct, they know not how to reject them. Thus it becomes a powerful instrument of inculcation; and never is error more dangerous than when it is inculcated by truth. The result of this mode of preaching on the mind and the moral feelings, are deeply pernicious. The mind is bewildered, the moral becomes torpid, and the unhappy man, unable to extricate himself from his perplexities, emerges from the mist of thick darkness by which he is surrounded, comes to a conclusion, that amidst so many contradictions, he cannot expect to find the truth. Then concludes that we are not commanded to know the truth, and settles down on the long maxim, that if a man be sincere, it is enough; that God is too kind to punish his errors for mere errors of opinion; that it is impossible for us to know that we are right; that one is as likely to be right as another. He sleeps quietly on, till, too late, he awakes in the light of eternity.

Next observe, that whilst the author is much dissatisfied with those who exhibit of plain doctrine, and plainly those doctrines which he deems to be essential to salvation, it is singular that he should be so confident and unlimited in his remarks upon the motives by which he is actuated. For it is obviously more unadvisable for him to assert that others are actuated by wrong and dishonourable motives, than for them to maintain that their own opinions are correct and essential to salvation, and those who deny them are in dangerous error. The one relates to opinions, the other to motives. We are aware that the author has merely stated general truths. We grant that he has. But we all know that there is a great deal of attacking which has all the result of a direct attack, and is yet the more dangerous on account of its unchangeable form.

Illustrate our idea is not difficult: let a select some of the most striking characteristics of any class of men, and distort them a little, and with them unite base motives and dishonourable designs, and let him clothe the whole with general propositions, and the effect will be a violent attack on a masked battery. It is well known that the Evangelicalists distinguished for maintaining the importance of truth and the ruinous tendency of error; that they maintain and exhibit certain doctrines which they believe to be fundamental, and necessary to salvation; that they desire an extension of revivals of religion, and that they are converted by these means. It is well known, that those who are thus influenced, immediately find that their former opinions were as erroneous and dangerous, as the Evangelicalists were represented by the Evangelicalists. They withdraw from Unitarian Societies, and promote these revivals, the Evangelicalists go from house to house warning sinners of their danger, and exhorting them to repent and to be converted. And they exclude from their frequent meetings those who desire to attend. In this way, people of different denominations and societies of different views, and of different essential truths, are brought together, and affectionately urged, and many become convinced of their truth,

of their own guilt and ruin, and find peace in him who made atonement for the sins of the world. In the discourse now under review we find frequent allusions to these traits of character, and distorted and coloured representations of them; and with them we find connected bad motives and base designs. A spirit of strife and envy,—"a spirit that divides and weakens societies,"—"a pretence of a purer religion, or of a pious zeal, for the conversion of sinners, but in fact a less worthy principle,"—"creeping secretly into other folds than those to which they belong,—going from house to house, insinuating their own peculiar sentiments into credulous and susceptible minds,—awakening suspicions of the soundness of the instructions of him whom Providence has set over them,—inspiring doubts of their spiritual safety in remaining where they are,—magnifying any little grounds of discontent, whether real or imaginary,—and encouraging any latent disposition to separation and schism which they may have discovered, or which by artful address they have excited;—thus producing discontent and uneasiness where none would have existed. This is the language, and these the charges which are intermingled with distorted representations of those traits of character which have been specified as belonging to the Evangelical. No reader will think that the author is describing mere fancy scenes—and no one can be ignorant of the inevitable effects of such language. All know upon whom the force of it will fall; and God, who searches the hearts of men, knows whether they deserve it.

Why is it that revivals, and those doctrines which cause them, are so often reviled and ridiculed? Why is it that the doctrines which produce and continue pure morality are so feared and avoided? Why are those doctrines which produce benevolence and inspire a missionary spirit, regarded with so much hostility?—Is it not a well known fact that the revivals of religion with which the present day is blessed, are the result of preaching substantially orthodox? and that all the most distinguished missionary efforts and benevolent institutions are the result of the same doctrines? & that where these doctrines are denied and ridiculed, revivals and missions are rare or unknown? Many, we believe, hate these doctrines because they love darkness rather than light because their deeds are evil—and many others, because they have never heard them fairly stated, and know nothing but coloured misrepresentations of them. They hear that they are every where spoken against, and seem to take it as a first principle that they must be absurd and pernicious. We wish only for a fair hearing and a candid consideration of evidence and an impartial and general application of the test, "by their fruits ye shall know them."

We consider the revivals of the present day as the hope of the church. Argument may do much, but the spirit of God convinces the heart. And so long as we hear of revivals in all parts of our land; in India, in Germany, in France, and in the islands of the sea; we will rejoice and fear not the wrath of man. And when we see revivals opposed and ridiculed and misrepresented, although we cannot be angry and return evil for evil, we daily feel continual grief and sadness of heart. The day of grace is short, death hastens on, and all unreal dreams of happiness and safety will soon pass away as we wake in eternity. And we see our fellow men dead in trespasses and sins, amusing themselves with visions of happiness, and insensible that the wrath of God abideth on them, insensible that they are without holiness and unfit for heaven. We see God in mercy open the eyes of such, draw aside the veil which concealed eternal things, and show them their guilt and danger. We hear the voice of anxious inquiry for peace and salvation. And heavenly hopes begin to enter our soul. We hope to see another sinner rescued from ruin, to sing the song of heaven unto him who died to make atonement for sin and to redeem from the curse of the law, and our hearts with gratitude acknowledge the goodness of God. And now to such a person a few sentences may decide the destinies of eternity, and in an evil hour some one whispers peace when there is no peace, and appeals to shame and pride, and directs to good works instead of the renewing of the heart and the atonement of Christ. And all fear subsides and anxiety ceases, and a sleep of death more fearful than before commences, and often continues till that day when many shall awake to shame and everlasting contempt.

Many, we are aware, do not understand these feelings and many will think them worthy of ridicule. But to us they are realities. In one revival, nay in the anxious inquiries of one individual, more than empires, more than the world is at stake. A failure here is ruin everlasting and irremediable.

For the Recorder & Telegraph.  
ILLINOIS AND MISSOURI.  
MESSRS. EDITORS.—Having resided in the states of Illinois & Missouri nearly eight years, I wish to state a few facts for the consideration of those ministers of the gospel, who may be disposed to settle among us.

This is no longer an unexplored region. Missionaries are not now wanted for a six months excursion, to acquaint the Christian public with our famishing condition. With a population of more than one hundred and fifty thousand souls, and the number rapidly increasing, we are almost entirely destitute of well educated ministers—although we abound with those who are called preachers, and I believe many of them have done much good. A great portion of our citizens who profess to believe the Bible, belong to no religious denomination. A want of cordiality exists between different

sects, and subdivisions of sects. Vice and immorality abound. Infidels are bold in ridiculing the religion of a crucified Redeemer and his followers. Missionary and Bible Societies, educated ministers, and salaries, are openly opposed, even by some who call themselves the ministers of him who said "go ye into all the world & preach the gospel;" also, "the labourer is worthy of his hire."

Ministers are frequently treated with coldness by a great portion of our inhabitants, who think they even confer a favor by hearing them preach. It is a common practice with many of our preachers, after service, to thank their congregations for having assembled, and for good behaviour and attention during worship;—notwithstanding many may have left the house, and formed little groups for conversation, to the great annoyance of such as have been in the habit of seeing the worship of God conducted with decency and order. These states are settled by people from every other state in the Union, with a great portion from different parts of Europe, who have brought with them their peculiarities and prejudices. Add to this our pecuniary embarrassments, and no one need be surprised that some of the missionaries who visit us, go back to enjoy that respect and support which are so liberally bestowed on their profession by our eastern brethren.

Great credit is due to the very few who have consented to remain with us. By their exertions, in a great measure, little churches have been formed in different places;—the members of which are anxious to employ pious, well educated ministers, who would be willing to accept of such assistance as they might be able to render. There is no danger, under existing circumstances, of suffering for the necessities of life. The productiveness of our soil is not surpassed by any. While thousands of immortal beings have emigrated to this beautiful country to procure this world's goods, shall they be left to famish for the bread of life? Let the ministers of Christ exhibit as much self denial, patience & perseverance, in the business of their Heavenly Master, as men do to acquire the wealth, the honors, or the pleasures of this world, and there would be the greatest probability of success. Christians, and particularly the ministers of Christ, should not be easily discouraged, having the promise of Him who is able to perform "that ye shall reap in due time if ye faint not."

This is an important era to our infant states;—our character is yet to be formed from the heterogeneous mass of which we are composed. The internal happiness of unborn millions may depend under providence, on the exertions of a few pious, persevering, faithful ministers, who shall be found willing, at the present interesting crisis, to forsake the tranquillity & privileges of the eastern states, to labor in this desolate region. Their exertions would revive the drooping spirits of our little churches. A clear exhibition of the truths of the gospel, for a few years, with corresponding lives, could not fail of procuring that respect which is due to the ministerial office, and thus secure the fairest prospect of extensive usefulness. Many of our young men might be reclaimed from the thralldom of sin by their preaching, and educated for the ministry on our own soil. Our pressing necessities have already suggested to many the expediency of establishing a Theological Seminary on a small scale.

A LAYMAN.  
For the Recorder & Telegraph.  
AN APPEAL TO CHRISTIANS.

MESSRS. EDITORS.—I have never been inattentive to the wants and prospects of our American Zion. I have perused Reports of Domestic Missionary Societies, accounts from different parts of our country of its increasing wants, and various articles in our religious papers on the claims of destitute settlements. In some of your late numbers I have read with no ordinary interest, several communications on this subject; and am glad to observe a growing disposition to examine the claims of Domestic Missions to a more extensive and efficient patronage.

After all, however, I am but very imperfectly acquainted with the spiritual wants of our country. I am aware, that I have not been able to survey our destitute settlements in all their extent, and all their sad and pathetic circumstances. I have found nothing which presented at once all the actual desolations, & all the disheartening prospects of our country; nothing which might enable me to spread our whole territory before me like a map, and at a single glance comprehend all its wants, and feel the full force of the thousand Macedonian appeals which come from every quarter.

Nor am I sufficiently familiar with the sad and touching circumstances of these settlements. I have never visited them. I have never seen their unprivileged population violating the Sabbath: I have never heard them blaspheming the name of Jehovah; nor have I seen vice and irreligion stalking in broad day-light, through their streets, and sweeping the young down the current of open and unblushing immorality. I have not seen the pious mother weep in secret, and pour her prayers over her children growing up amid the contagion of demoralizing example, without Sabbaths, and with few of those institutions which among us protect the virtue, and promote the mental and moral culture of the rising generation.

But may we cherish the hope, that the public at large are more thoroughly acquainted with this subject? Have they had access to better means of information, or used them with a deeper interest? Have they read, and thought, and inquired, until they have been able to extend their views far beyond the Reports of our Societies, the accounts of our Domestic Missionaries, the statements and reason-

ings of essays in our religious journals? Can they tell us how many churches are anxiously waiting for pastors—how many Christians in our destitute settlements are sending importunate requests for help—how wide and barren and cheerless is the moral desert which extends from one end of our country to the other? Can they tell us how much faster our population is increasing, than the number of competent ministers? Do they know how far the tide of emigration has got ahead of the institutions of religion and learning? Can they give us the geography of our desolated Zion? Can they tell us where there is a supply of ministers, and where there is a loud and urgent demand for them? Have they estimated the amount of effort requisite to give our religious institutions to the destitute population of our northern, southern, and western settlements? Have they reflected upon the train of evils which attend the want of religious privileges? Fathers of New England, have you listened to the appeals of your distant and unprivileged sons and daughters? Did you ever think of the anxious look, and tearful eye, which they cast back to the home and the sanctuary of their youth? Do you often imagine how they must feel, when the Sabbath comes, and no Sabbath privileges come along with it; when a dense and busy population are gathering around them, and no church-bell calls them to the worship of God, and no village school house collects for instruction the young hopes of the next generation? Did you ever see the mother turn her eye in despair on the children of her love, and then go to her closet to soothe her heart by prayers and tears, and then send another appeal from her afflicted bosom to the land of her fathers?

We ask, then, do you know the religious wants of our country in all their extent, and all their affecting circumstances? If not, why, we ask again, why so little said and thought, & done on the subject? Why are not our papers crowded from week to week with facts, and arguments, and appeals, that shall awaken the dormant sympathies of the Christian community? This is the way, and the only way, in which the public can be roused from their slumbers, and be made to feel and to act. They must know the wants of our country before they can feel for them; and they must feel before they will put forth any efforts to supply those wants. I do hope, Messrs. Editors, that an appeal will be made—an appeal loud & stirring enough to awaken the whole community; that the desolations of our country may be spread out before us, and that we may know the wants, and feel the claims of our destitute settlements. The appeal must be made; information must be given—the sooner, the better—it is time, high time, for us to know the real condition and prospects of our country.

A. W. B.  
For the Recorder & Telegraph.  
REMARKS ON 1 COR. 15: 29.

Much as has been written upon this perplexing passage, and published formerly, as well as lately in your paper, Messrs. Editors, and fatigued as your readers may be with reading on many explanations, unsatisfactory in a greater or less degree, relative to a passage of Scripture not evidently of vital importance, and unwise and unedifying as it is, to spend that time in prying into those parts of holy writ which, for some good reason, are placed beyond our ken, which might be more profitably spent in more evident and benevolent duties; yet, as this verse has at the present excited so much inquiry, the writer hopes he may not be troublesome while he also ventures to show his opinion.

The object of the inspired apostle, in the passage and context, seems to be, to show the inconsistency and unreasonableness of those among professed Christians, who say there is no resurrection. If there be not, then Christ, our head, example, the first fruits, is not risen. They that have fallen asleep in him, the saints and prophets who have witnessed and confirmed this religion, and transmitted it to us who hold it now, as to a church separated from the world by established ordinances, all are perished. Our hopes, our religion, our church, and our ordinances, are vain. And why are any added? What shall they do who are initiated into this deluded church—who are baptized for, or on account of, those who are dead and perished? What is the use of it? Why do we wish or invite any to be baptized? And why stand we in jeopardy every hour? If we are so deluded as to endure every peril for the hope of a glorious immortality which will never be attained, our religion, with its ordinances is not only vain, but of all men we are the most miserable, and those who are added to us are foolish as well as miserable.

For one, the writer does not see why the expression "for," or "on account of" those who are dead and perished may not refer, not only to parents, but to all those who have been the organs in the hands of God, of transmitting to us this holy religion, by means of whom, we hold and practice its rites; particularly to the Author and Finisher, who, if this anti-resurrection doctrine is true, has no great pre-eminence, but is mingled in hopeless dissolution with all the defunct patriarchs, prophets and saints, who have fallen asleep in him. The obscurity seems to be partly derived from the digression of the apostle from the strain of his argument, verse 20 to 29, to assert some of the glorious truths of the resurrection; and partly from the plural number of the word dead, which is indeed necessary upon the anti-resurrection plan, which subverts the pre-eminence of our Saviour among those who have aided in the establishment of the Christian religion. To suppose this expression refers to being baptized to fill up the ranks vacated by the dead, seems unnatural, and not indeed the object of baptism. To suppose the apostle refers merely to that small part of the church who might receive this ordinance on account of parents previously departed, seems improbable, from the consideration that there would not be rendered more foolish or miserable by the anti-resurrection scheme than others who were baptized. If baptism referred to sufferings, it seems probable that the pronoun *we* would have been used instead of *they*. Nor should we, as the writer concludes, without necessity, understand words in any other than their plain, natural and literal meaning.

Although the above explanation is at present the most satisfactory to the writer, he knows not that it will be so to any other person; and he is pretty sure that many of our most elaborate interpretations of those parts of scripture which are neither particularly necessary nor designed to be fully understood at present, will vanish before the light of eternal day.

## For the Recorder & Telegraph.

### UNITARIAN OBJECTIONS TO ORTHODOXY.

MESSRS. EDITORS.—A number of persons, frequently employed of late by Unitarians, in New England, for the purpose of bringing discredit upon the religious opinions of the Orthodox, has been, to make statements, in the most obnoxious forms, of what are said by those who make them to be the opinions of the Orthodox; and then, to give in support of those statements, extracts from the writings of men generally esteemed Calvinists. With perhaps one exception, we have seen no instance of the use of this method of controversy, more unfair, and yet to the unthinking or uninformed reader, more imposing, than in the Notes to the second edition of Mr. Colman's sermon on "The Proper Character of Religious Institutions." And rarely have we seen a more complete vindication, or a more triumphant reply, than is contained in the Appendix to the second edition, just published in this City, of the Review of that sermon. Our object in these brief remarks is to recommend to your readers the last named publication. If they wish to see the doctrines of grace successfully vindicated from some of the foulest aspersions that have been cast upon them by their adversaries, and the weapon of attack made to rebound, with double force, upon the head of him who wielded it, they may, by procuring a copy of this second edition of the Review, be gratified.

B.

## MISSIONARY.

### SOUTH SEA ISLANDS.

We were prevented from giving a full account of the interesting statements made by Mr. Ellis in this city a few weeks since, only by the consideration that such a step would necessarily embarrass that gentleman very much in relating the same facts to the people of other towns. Some of our brethren, it seems, regarded the subject in a different light; and resolved to "publish, right or wrong." As it is therefore of no avail to defer the matter longer, we quote from the Christian Mirror the following abstract, which we are persuaded will be read with interest. We most remark, however, that owing to the difficulty of reporting even the ideas of a speaker accurately, the Editor of the Mirror has fallen into a number of mistakes, which, so far as able, we have taken the liberty to correct. The most important of these are where the inhabitants of the Society Islands are represented to have been cannibals, and to have thrown their children into volcanoes. The former expression, as used by Mr. Ellis, refers to some other island than either the Society or Sandwich;—the latter, to the Sandwich Islands. In the Society Islands there are no volcanoes. The Islands of which Mr. Ellis has given so interesting an account, are a part of Polynesia; are situated in the Pacific Ocean, and within the torrid zone. The Society Islands lie south of the equator about 18 deg. and about 65 deg. west of South America. The Sandwich Islands lie west of the Gulf of Mexico, about 40 deg. from the western shore of North America, in north latitude 20. The Sandwich Islands lie much farther from the United States and Europe than the Society, on the route which must be pursued by doubling Cape Horn. If a ship channel were cut across the isthmus, a vessel might leave S. America on the left, and arrive at the Sandwich Islands by a short voyage. Mr. Ellis has made a voyage equal to half the distance round the globe, in coming to Boston.

### THE SOCIETY ISLANDS.

As the term is commonly used, comprise two groups, the Georgian, and the Society proper. The former are five in number, containing about 10,000 souls: the number of the latter is 6, containing 8 or 10,000. An account of them has long been before the public, in Capt. Cook's voyages. The general description, given by that navigator and his companions, is correct. The soil is fertile, the climate salubrious, & the scenery delightful. Those voyagers, however, were deceived in the character and situation of the inhabitants. They had neither the innocence nor simplicity they supposed, and were far less happy. Capt. Cook did not remain a sufficient time among them, to discover their abominations. The first impressions of the missionaries were very favorable; but fifteen years acquaintance rent away the veil, and showed degradation, and sin, and wretchedness rarely equalled.

### THE STATE OF MORALS.

Was truly deplorable, and crimes, of which it is a shame to speak, were almost universal. Natural affection, chastity, sincerity and justice, scarcely to be had an existence in the whole community. The principal crimes may be considered treachery, theft, drunkenness, impurity, infanticide, cruelty to parents, and murder.

Treachery was common. Brother seems to have put no confidence in brother, and indeed could not. The rights of others were not respected, where convenience required their violation, and dexterity or strength could accomplish it. Theft therefore took the place of industry, and was considered as a virtue.

Drunkenness was almost universal. They were no like our Indians, indebted to civilized men, and those who bear the Christian name, for the introduction of this vice. They had not our intoxicating liquors, and they knew little of the arts or sciences. But their ingenuity had furnished an inebriating draught from the juice of *area*; which rendered them more like demons than men.

Impurity was a prevailing sin. Polygamy was common; the duties of the marriage relation disregarded, the connexion dissolved or treated with contempt on slight pretences.

Infanticide, or the murder of helpless new-born babies, was awfully prevalent. It was believed by the elder missionaries, from the best estimates they could make, that two thirds of the children were destroyed by their parents or near relatives. Many murdered them to avoid the trouble of taking care of them. Family pride too, was one principal cause of this devastation. The parents were often of unequal rank, and it was not to be endured that patricians should be mingled with plebeian blood. The parent of superior rank, whether father or mother, would perform the deed; or in case of reluctance or delay on their part, other near relatives would put the infant to death, to wipe the stain from their wounded honour. Besides this practice, there was a combination called the *Arioi Society*, of most horrid principles, into which large numbers were initiated. The members were bound never to be parents; and if they became so, could not prolong the life of a child without certain death to themselves. Some children too were sacrificed to their idols, or thrown into the sea to propitiate the sharks and other monsters of the deep, which they worshipped as gods.

Cruelty to Parents was common with the children who were spared to maturity, when the authors











## POETRY.

For the Recorder &amp; Telegraph.

## ISRAEL AT THE RED SEA.

Forth, from the land of slaves,  
Lo Israel hastes away;  
They leave their fathers' graves,  
To Egypt's host a prey;  
By day the living cloud,  
By night the flame of fire,  
The fearful host enfold,  
To guard from Pharaoh's ire.  
Now to the Red Sea's wave  
Have Jacob's children come;  
They deem its flood their grave,  
Or Egypt still their home;  
On either side the mountains rise,  
Behind—lo Pharaoh's host!  
In front, the flood and skies  
Seem in the distance lost.  
Quail'd then their leader's soul,  
At sight of gloom like this?  
Deem'd he that floods should roll  
O'er Jacob's chosen race?  
And shall Pharaoh's vale  
Be crimson'd with their blood?  
And shall the voice of wail  
Ascend to Israel's God?  
Hard by the crimson flood  
The prophet meekly stood,  
And, by divine command,  
Forth stretch'd the mystic wand.  
Aghast on either side,  
Th' affrighted floods divide;  
The liquid wave, transfix'd, in dread surprise,  
Forgets to glide, and upward mounts the skies.—  
Now to the deeps, where darkness reign'd,  
The chosen tribes descend;  
And gleaming light, from crystal walls,  
Their guarded steps defend.  
'Midst coral groves where mermaids rove,  
And finny monsters play,  
Protected by an arm of love  
Secure they wend their way;  
In silent awe they journey on  
Towards Canaan's promis'd land,  
Nor deem that years shall linger on,  
Ere they shall quit its peaceful strand.  
But soon the shout of war,  
Is heard from Pharaoh's car;  
Both king and subject, lord and slave,  
All rush with madness on.  
They little dream the solid wave  
Shall soon resume its flow;  
And once again shall murmur on,  
As it was wont to do:  
And lord and slave lie buried low,  
Beneath its whelming tide,  
And distant ages rue the day,  
When broke was Egypt's pride.  
But Judah's host hath gain'd the shore,  
Unstain'd by Edom's wave;  
And Moses lifts his hand once more,  
O'er Egypt's troops so brave.  
The ragged floods in vengeance fall  
On Egypt's glory now,  
Uncrown'd by glory's coronal,  
The hero soldier's brow.  
Unstain'd his sword in Israel's blood,  
And cease'd his lordly reign;  
He meets his fate beneath the flood,  
And not in battle slain.  
No sculptur'd marble tells the tale,  
How Egypt's hope was cherish'd;  
No trophy urn shall grace the vale,  
Where all those hopes are perish'd:  
But peaceful waves in gentle murmurs glide,  
And veil in darkest gloom their haughty pride.

For the Recorder &amp; Telegraph.

AN ADIEU TO A PLACE OF RETIREMENT.  
'Tis night, but the moon sheds its light on the hill,  
And stars in deep ether are twinkling afar,  
The loud winds are hush'd to a whisper so still,  
That its melody dies on the listening ear.  
'Tis spring, and the snow is just melted away—  
The mountains' rude features in grandeur appear,  
But those rugged rocks now so naked and grey,  
Will soon be reared by the bloom of the year.  
To this silent retreat I have frequently stray'd;  
When summer and verdure were smiling around;  
But ah! when that verdure again is display'd,  
My feet will be far from this valley and mound.  
Dear hours of retirement, forever gone by!  
Sweet spot! which repentance a "Bochim" has made;  
I review thee once more, with a tear moisten'd eye,  
And renewing my vows, bid adieu to the glade.  
Adieu, thou dear Bethel, I cry with a groan—  
For ever hence more, when the evening is nigh,  
Shall I musically ramble, retir'd and alone,  
To speak my soul's rapture, or breathe the sad sigh.  
No more when affliction my bosom shall swell,  
Or life's cares so weighty my spirits oppress,  
Can I fly to this "Bethel," my sorrows to tell,  
To Him who is helper in every distress.  
No, never again in the shade of this hill,  
When silence and moonlight invite me to stray,  
Shall soothing retirement its quiet distill,  
To allure me to thought, or inspire me to pray.  
Adieu, thou dear Bethel, a tender farewell!  
With a spot so endear'd it is painful to part—  
But on these endeared moments memory dwell,  
And thy dust and thy stones still be dear to my heart.  
But He who has rendered this Bethel so dear,  
My Saviour, my Comforter, is not confin'd  
To this spot; but still by his presence is near  
To the humble in heart, the lowly in mind.  
Then let not a murmur escape from my breast,  
Thou' now from this place of communion I'm driven;  
For soon, O my soul, thou wilt enter thy rest,  
And there is no need of a Bethel in Heaven. B.  
March 12, 1825.

## MISCELLANY.

For the Recorder &amp; Telegraph.

A PREMIUM FOR MURDER!  
Messrs. Editors.—In the Edenton Gazette of the 22d April one Hilbard Fort, has the effrontery, in an advertisement for his negro Seneca, to say,—"I will give one hundred dollars for his head alone, and no questions asked, or fifty dollars so that I can obtain him." At the conclusion of the advertisement, the Editors of the Norfolk Herald, and Elizabeth City Star, and Edenton Gazette, are requested to insert the notice six times, and forward their accounts for payment. Now I should like to be informed

whether any Editor, except that of the Edenton Gazette, will permit his paper to be disgraced by becoming the vehicle of such a communication; and whether the community among which Hilbard Fort resides, will suffer such an outrage upon their moral sense to be committed with impunity. I cannot believe that the public sentiment of any part of this country will hold guiltless the man who offers a premium to the murderer. ONE HUNDRED DOLLARS is here promised for the perpetration of MURDER; and the offender is to be concealed, to save the criminal from the justice of his country. The master seeks not so much the recovery, as the DEATH, of his slave. For him living, he will give fifty dollars; but for unequivocal evidence of his DEATH, ONE HUNDRED!!

To feel surprise that a servant should flee from such a master, would be as unreasonable, as to think it strange that a man should escape from the enraged Tiger, or from a house in flames. Indeed the tender mercies of such a man, must be more cruel than either of these. For who would not prefer sudden death, to the slow destroying pains of a bed of torture.

If this advertisement shall pass without the severest reprobation from the people of North Carolina, (which I do not believe will be the case) we deserve, and ought to bear in silence the reproach of foreigners, who, I doubt not, have frequently condemned us without reason.

FENELON.

From the New-York Observer.

## LAST MOMENTS OF JOSEPH FOSTER, A POOR ORPHAN.

The following are some of the last words of Joseph Foster, an orphan boy, who died of a hasty consumption March 21st, 1825, in the 11th year of his age, being confined to his room only one week; as related by J. B. Peck, Superintendent of the Orphan Asylum in New-York.

On the first evening of his confinement I conversed with him on the duty of prayer, the necessity of repentance, and of faith in the Lord Jesus Christ, quoting the words of our Saviour, "Except ye repent, ye shall all likewise perish."—"Except a man be born again, he cannot see the kingdom of God;" also, the last verse of the same chapter, "He that believeth on the Son hath everlasting life," &c. and concluded by asking him if he ever prayed; his answer was, "Yes." What do you pray for? "That God would forgive me all my sins, and give me a new heart for the Lord Jesus Christ's sake." During his illness I frequently found him in prayer, and at one time he said, "you don't ask me anything about prayer." I felt the reproof very keenly, and entered into conversation with him about it, and found he had poured out his soul to a prayer-hearing and a prayer-answering God; for he appeared confident that God had answered his prayers. Observing his cough to be violent at times, and expectation difficult, I asked if it did not give him great pain. He said, "no, not much; only a little here," putting his hand to his breast. He was very attentive to the evening exercises, which were always held in his room.

About an hour before his death I took my seat beside him, and asked him if he thought he should die. He said "Yes." Before this he had generally expressed a belief he should recover. I said should you die, my son, where do you think you will go? "To heaven," was his answer. But are you not a sinner? "Yes." How can sinners get to heaven? "Only through Jesus Christ," and at another time, "Jesus Christ is the way to salvation and eternal life." I said yes, Jesus Christ is the only way; he died to save sinners. "He died to save me," said Joseph. Having manifested a desire to read the Bible, I took one down; but as he had been to expectorate, and could not speak so as to be understood without great exertion, I proposed reading, and asked what I should read. He said, "the 8th Psalm." Having read it, and asked him some questions on its contents, his answers were such as clearly demonstrated the truth of the words contained in it, that "Out of the mouth of babes and sucklings hath the Lord ordained strength." He then requested me to read the 10th chapter of John: I read to the 19th verse, occasionally asking him questions, which he answered more like an aged saint than a little child: he dwelt particularly upon "the love of the good shepherd giving his life for the sheep." I asked who were meant by the sheep. He said, "The righteous, those that loved God and believed in the Lord Jesus Christ." Again I began to read, and he repeated it with me. I stopped; he went on to the end of the chapter, pronouncing the last verse very emphatically, "and many believed on him there." I added, many may believe on him here; to which he assented. I asked him if there was any thing I could do for him. With a sweet affectionate look he said, "I want you to sing a hymn." I said what one? He replied, "Hark from the tombs." I spoke to some of the females in the room to join with me; he, perceiving they were busy, said, "You need not sing but one verse." Have you any choice, Joseph? His answer was, "sing the last verse."

"Grant us the power of quick'ning grace  
To fit our souls to fly;  
Then, when we drop this dying flesh,  
We'll rise above the sky."  
He joined in singing as well as he could; his voice at times breaking through all opposition in a sweet solemn tone, his countenance at the same time beaming forth the raptures of his soul. Though greatly exhausted, he would converse every moment; his heart being warmed with love divine, his mouth would speak forth the goodness and praises of God. I asked if he had any advice to give to his little orphan brothers—any thing that I should tell them when he was dead. "Tell them to seek the Lord while he may be found, to call upon him while he is near," adding, "I love them that love me, and they that seek me early shall find me." Afterwards he quoted these words: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened."—"Call upon his holy name." This was his last advice to them. I asked him if he was afraid to die; he said, "No." Are you willing? "Yes." He closed his eyes, and lay in prayer a short time; I could hear nothing but said distinctly, except the words "precious, precious Saviour," and the word "amen," which he pronounced twice very emphatically. After this he lay a few minutes apparently in prayer, then, opening his eyes, cast an affectionate look all around him, said something which we could not distinctly understand, though some of us believed it to be "Farewell," then closed his eyes, and sweetly "fell asleep in Jesus."—"O could he then have spoken, methinks he would have said, 'Tell me, my soul, can this be death?'"—"O Death, where is thy sting? O Grave, where is thy victory?"—Thanks be to God which giveth me the victory thro' our Lord Jesus Christ.

During his sickness he was as patient as a lamb—told us how he loved us—thanked us for kindness towards him, and inquired about several boys whom he knew to be bad; manifesting a great desire that they should cease from doing evil, and learn to do well. Thus did Joseph Foster, realizing that  
"Jesus can make a dying bed  
As soft as downy pillows are."

## ANECDOTE OF CALVIN.

When Calvin, after his banishment, returned to Geneva on the 13th of Sept. 1541, he was received amidst the congratulations of the senate and the shouts of the people. All this attention, however, did not move him from his purpose of faithfulness; and remembering the laxity of morals and the turbulence of disposition, the reproof of which had been among the causes of his banishment, in the first discourse which he preached

after his recall, he thus addressed his crowded auditory—"If you desire to have me for your pastor, correct the disorder of your lives. If you have with sincerity recalled me from my exile, banish the crimes and debaucheries which prevail among you. I certainly cannot behold without the most painful displeasure, within your walls, discipline trodden under foot, and crimes committed with impunity. I cannot possibly live in a place so grossly immoral. Vicious souls are too filthy to receive the purity of the Gospel, and the spiritual worship which I preach to you. A life stained with sin, is too contrary to Jesus Christ to be tolerated. I consider the principal enemies of the Gospel, to be not the Pontiffs of Rome, nor heretics, nor seducers, nor tyrants, but such bad Christians: because the former exert their rage out of the church; while drunkenness, luxury, perjury, blasphemy, impurity, adultery, and other abominable vices overthrow my doctrine, and expose it defenceless, to the charge of my fears; still less can I apprehend from the almost infinite number of monks. The gates of Hell, the principalities and powers of evil spirits, disturb me not at all. I tremble on account of other enemies more dangerous; those infamous remains of an ancient superstition, those mortal pests, the disgrace of your town, and the shame of the reformed name. Of what importance is it to have driven away the wolves from the fold, if the pest ravage the flock? Of what use is a dead faith without good works? Of what importance is even truth itself, if a wicked life belies it and actions make words blush? Either command me to abandon a second time your town, and let me go and often the bitterness of my affliction in a new exile, or let the severity of the laws reign in the church. Re-establish there, the true discipline; remove from within your walls, and the frontiers of the state, the pest of your vices, and condemn them to a perpetual banishment." Phil. Rec.

## BARON STEUBEN.

The Baron was rough as the ocean in a storm, when great faults were committed; but in a sudden gust of passion he had injured, the reverse was ample. I recollect, that at a review near Meristown, a lieutenant Gibbons, a brave and good officer, was arrested on the spot, and ordered into the rear, for a fault, which it afterwards appeared another man had committed. At a proper moment, the commander of the regiment came forward and informed the Baron of Gibbons' innocence, of his worth, and of his active feelings under this unmerited disgrace. "Desire Lieutenant Gibbons to come to the front, Colonel," "Sir," said the Baron to the young gentleman, "the fault which was made by throwing the ineffectual confusion, might in the presence of an enemy have been fatal. I arrested you as its supposed author; but I have reason to believe that I was mistaken, and that in this instance you were blameless; I ask you pardon; return to your command—I would not dishonour you by any, much less by one whose character in an officer is so respectable." All this passed with the Baron's hat off, the rain pouring on his venerable head. Do you think there was an officer, or soldier who saw it, unmoved by affection or respect? Not one.

## THE TWO PARROT.

A tradesman who had a shop in the old Bailey, opposite the prison, kept two parrots, for the convenience of his neighbours—a green parrot and a grey. The green parrot was taught to speak when there was a knock at the street-door. The grey parrot was taught to ring a bell when the bell-ringers knew two short phrases of English speech, though by pronounced those phrases very distinctly. The house in which these two birds lived, had a projecting old-fashioned front, so that the first floor could not be seen from the pavement on the same side of the way—and one day, when they were left at home by themselves, hanging out of a window, a knock came at the street door. "Who's there?" said the green parrot, in the exercise of his office. "The man with the leather!" was the reply. To which the bird answered with his father store of language, which was "Oh, oh!" Presently, the door not being opened, as he expected the stranger knock a second time. "Who's there?" said the green parrot again. "Who's there?" said the man with the leather. "Why don't you come down?" To which the parrot again made the same answer, "Oh, oh!" This response so enraged the visitor, that he dropped the knocker, and rang furiously at the house-bell—but this proceeding brought up the grey parrot, who called out in a new voice, "Go to the gate." To the gate? muttered the appellant, who saw no such convenience, and moreover imagined that the servant were bantering him. "What gate?" cried he, getting out into the kennel, that he might have the advantage of seeing his interlocutor. "New-gate," rejoined the grey parrot, just at the moment when his species was discovered.

## REVIVAL SOCIETY.

The "Tolland County Female Society for promoting Revivals of Religion," received the following donations in the months of March and April, 1825, thro' the Rev. Nicholas Patterson. Those who have given \$10 are enrolled in lists members.

Cosackie, A. F.	Mr. Carr	2
A. Van Dyke, Esq. \$10	A Friend	2
New-York.	Mrs. A. Gardner	2
Rev. Mr. Patton 10	" Murren	2
Charleston, S. C.	" H. M. Hall	2
Rev. Mrs. P. Hascom 10	" M. W. Hobby	2
Mrs. M. S. Palmer 10	Mr. J. Watkins	2
" A. M. Henry 10	Mr. H. Leavett	2
" A. Corning 10	Augusta, Geo.	
" J. H. M. Dowell 10	Mrs. E. Jones	10
" C. F. Fleming 10	" L. Moore	10
Miss R. Eaton 10	" C. G. Davis	10
" K. Ramsay 10	" S. D. Hutchison 10	
Mrs. L. Ramsay 10	" M. Smet 5	
" Mary Dixon 5	" Y. Allen 5	
" Bell 5	" Lydia Myers 5	
" E. Lannau 5	" E. Gardner 5	
Miss Louisa O. H. 5	" Eliza Reed 5	
A Lady 3	" M. Moberwell 5	
Mrs. A. H. Egger 2	" D. Workheart 5	
" E. G. 2	" C. Watkins 5	
" E. Johnston 2	" I. W. Catlin 4	
A Friend 2	A Friend 4	
Mrs. C. F. 1	Mrs. I. M. Coy 1	
" M. 1	" Eliza Moore 1	
" H. 1	From friends 10 50	
Communicated.]		\$282 50

## OBITUARY.

DIED, in New-York, April 22, after an illness of five days, GENERAL MATTHEW CLARKSON, in the 67th year of his age.

It rarely happens that the public are called upon to notice and lament the decease of a person of such distinguished merit as General Clarkson. Very early in life he entered the army of the United States, in the war of independence, and obtained the distinction which is ever bestowed upon brave, talents, and unswerving integrity and virtue. In all the future scenes of his life, he maintained the most pure and exalted reputation. In private life no man was more beloved for his amiable, frank, and affectionate disposition. He was the pattern of every thing that was pure, lovely, and of good report. As a member of the community, he was just, liberal, and beneficent, the patron of many charities, and a bright example of the most extended benevolence. But we ought to speak of him as the acting Vice-President of that strictly national, and truly benevolent institution, the American Bible Society. Ever since the formation of the Society, he has presided in the Board of Managers, and repeatedly at its anniversary; and never, except in a very few instances, when prevented by sickness or the death of near friends, has he been absent from its meetings; either ordinary or extraordinary. The interest of the benevolent association engrossed a large portion of his time, and engaged his most zealous and faithful attention and regard.

General Clarkson's excellencies of character were crowned by pure and exalted piety. Full of evangel-

ical faith, he lived the life, and, we trust, died the death of the righteous; having left behind him fewer enemies and more friends than most that have preceded, or that will follow him, into the future world.

Gen. Clarkson acted as aid-de-camp to General Gates at the battle of Stillwater, in our revolutionary contest, in which he received a severe wound in the neck, while carrying the orders of his General to the officer commanding on the left wing, which service he performed in the most gallant manner, by passing in front of the American line, while actually engaged with the enemy. A. F. D. Ad.

## LITERARY &amp; SCIENTIFIC.

## MOORE'S TREATISE ON THE TRINITY.

A volume of 356 pages 8vo. under the above title, by Humphrey Moore, Pastor of the church in Milford, N. H. has been recently published in this city, by Mr. S. T. Armstrong. The design of the author, as expressed in his preface, is, "To prove from the Sacred Scriptures a three-fold distinction in the Divine Nature, revealed by the names, Father, Son, and Holy Spirit. He has not attempted to show how these things can be; but merely to show that these things are revealed."

The course of investigation pursued, is briefly as follows:—remarks on the existence of God—the unity of God—plurality in the Divine Nature—the Father—in what sense Christ is the Son of God—divine names given to Christ—divine attributes ascribed to Christ—Christ the author of creation—Christ possesses Divine Authority—divine honors ascribed to Christ—evidences of Christ's Divinity—Christ's humiliation and exaltation—Christ's Divinity argued—Christ the author of salvation—the Mediatorial Office of Jesus Christ—Christ the Angel of the Covenant—opinions of the ancient Jews respecting the Son of God—opinions of the Christian fathers concerning Christ—atonement of Christ—humanity of Christ—summary view of the evidences of the Divinity of Christ—objections answered—distinction and Divinity of the Holy Spirit—connection of divine plurality with other doctrines of the sacred Scriptures.

The work appears to have been drawn up with a good degree of care and labor; the style is perspicuous; the arguments are in general well chosen, and fairly exhibited; and what to many gives it a decided advantage over some productions on the same subject of perhaps even superior merit, it is almost throughout intelligible to common people.

## AFRICAN REPOSITORY.

The first number of this work was published in March. It is to be continued monthly, each number comprising 32 pages, in a style of execution equal to the Christian Observer. Price, \$2 a year. If the number which has already been received, may be considered a fair specimen of those which are to follow, we can safely say that no benevolent man who orders it, will regret the use he has made of his money.

## WILBUR'S BIBLICAL CATECHISM.

FOR sale, by Lincoln and Edmonds, 59 Washington Street.—Wilbur's Biblical Catechism, stitched at 150 per doz. for Sabbath Schools, Bible classes, or Families.

BENNETT'S BOOK KEEPING.—A new supply, is just received.

Dr. FRANKLIN'S WORKS.—Complete in 6 vols.

NEW FRAGMENTS at One Mill a page.  
No. 34. Address from a Stranger.  
35. Feeble means produce good Effects.  
36. Young Convert's Letter to a distant Relation.  
37. The Day of Adversity.  
38. Address to Mothers.  
39. Sabbath School Encouragements.

HYMNS FOR INFANT MINDS, a fine edition, at the reduced price of \$450, per 100. The cheapness of this edition will enable the patrons of the Sabbath Schools more freely to furnish this admired little work to their pupils.

Handsome Copper Plate engravings of the Baptism of Christ, 75 cents, and of the Baptism of the Eunuch, 12-1-2 cents. May 6.

## BIBLE HISTORY.

JUST published by S. G. GOODRICH, Hartford, Ct. An Outline of BIBLE HISTORY; with Notes and Observations; adapted to the minds of youth and designed for Sabbath and other Schools; with engravings. By Rev. CHARLES A. GOODRICH. History of the UNITED STATES. By Rev. C. A. GOODRICH. On a New Plan, particularly adapted to Youth, and calculated to render the study interesting, at the same time that the subject is strongly impressed on the memory.

This work is recommended to Parents, and Teachers, as one of the best School Books in use. It has received the sanction of the First Teachers, and is believed to merit an introduction into every School and Family in the United States. April 29.

## MORSE'S IMPROVED SCHOOL GEOGRAPHY.

RICHARDSON & LORD, Boston, have just published, the 24th edition of the Rev. J. and S. E. MORSE'S School Geography, with Ancient and Modern Atlases to accompany it. This Geography has become a standard work in many of the first Academies and Schools in the United States, and has deservedly gained what is believed to be an unprecedented popularity. It has received the public approbation of the following gentlemen, amongst many others, whose opinion may be relied on, viz. E. Porter, J. Woods, and J. Murdoch, of the Andover Institution; J. V. N. Yates, Secretary of the state of New-York, and Superintendent of the Public Schools, throughout the state; Professor Stillman, New-Haven; Rev. Frederick Bessley, University of Pennsylvania; Rev. Wm. Allen, President of Bowdoin College; Dr. Samuel Mitchell, New-York; Thomas Jefferson and James Madison, late Presidents of the United States; A. Partridge, Military Academy, Norwich, Vt.; Rev. Wm. Jenks, Boston; Benjamin Farnsworth, Academy, Worcester; Parsons Cooke, Preceptor of Westfield Academy.

From Stillman's Journal of the Arts and Sciences, published at New-Haven.

"Notice of Morse's New School Geography and Atlas.—Richardson & Lord, Boston. The present edition, with much labor and care, has been taken into a new draft, and all the modern improvements of importance have been introduced. In this Work the world is represented under three distinct views:—1. An Introductory View of each quarter or grand division of the globe. 2. A View of each country in detail. 3. General Views, or Recapitulations. The General Views occupy about one third of the Work, and constitute the feature which particularly distinguishes it from former editions, and which give it a decided preference over other School Geographies. All that is important relating to the population, commerce, literature, religion, &c. of the countries of the world, is here questioned, explained by remarks, and accompanied by figures, so as to render it easy for the youth to understand. The General Views are followed by fifty pages of Questions on the Maps of the Atlas. The Atlas contains eight Maps, viz.—of the Globe, Europe, Asia, Africa, North America, South America, the United States, and British Islands.—These are corrected by the authors, and are very neatly engraved and coloured.

"This Compend of School Geography, we understand from the Public Report of the Superintendent of Schools in the state of New-York, has been examined by him, and recommended for general use in the schools throughout that state. So far as our knowledge extends, we think his judgment and decision wise, and that the work will prove extensively beneficial. A 29

## LITERARY GAZETTE.

THIS day published by CUMMINGS, HILLARD & Co. 134, Washington-st. The United States Literary Gazette. No. III. —CONTENTS. —Reviews.—Memoirs of Goethe.—Bradford's History of Massachusetts.—Hadad, a Dramatic Poem. —Miscellany.—The study of Botany.—The English House of Commons.

Poetry.—True Greatness.—The reign of May.—A friend at sea.

Critical Notices.—Blackwood's Edinburgh Magazine.—Adonville, or Marrying Out.—Johnson's Address to the Ulica Lyceum.

Intelligence.—Recovered Edition of Shakespeare's Natural History of the Bible.—American Natural History.—Ladakh Sheep.—Antidivine remains. List of New Publications.—List of works in Press. May 6.

## SHAWLS AND LEGHORNS.

## CLEVELAND &amp; DANE.

HAVE received by the recent arrivals at New-York and this port, an additional supply of Shawls, which consist of  
2 cases Merino Square Shawls of all sizes from the smallest to the largest, colours Slate, Black, Navy, and White.  
1 box containing six Real Cashmere Long Shawls, price \$75.  
2 cases Merino Long Shawls, some of them very elegant, the work and pattern being in imitation of the India Shawl, measuring 3-2 yards in length.  
3 cases Real Silk do. containing a great variety of patterns and prices, with wide and narrow side borders.  
1 case English Cashmere do. of largest size.  
2 cases French Cashmere do. of superior quality, colours Scarlet, White, Blue, Amaranth & Black.  
Also, 2 cases Leghorn Gileys, of very beautiful manufacture, of small size, and a few of them in numbers. April 22.

## SALISBURY &amp; CLEVELAND.

## No. 6, Water-Street.

HAVE received by the recent arrivals from London and Liverpool, a large assortment of Piece Goods, which they offer on favorable terms.

Blue and white Prints, Chintz and Muslin.  
Two blues do. Shawls, and Muslin.  
Light do. Dark and light Gingham.  
Furniture, Corded Dimities.  
6-4 Jubilee Hair Cords and  
Check.  
5-4 Jacks, Cambrics,  
Mull Muslins, &c. Book,  
Loom sew'd Jackets,  
India Imitation Book,  
Do. do. Hdkfs.  
Long Lawns; Imitation  
Cambrics,  
Linen,  
Black and colored, extra  
wide Denmark Satins,  
Fashionable Silk Bourns,  
London Twist and Buck-  
rams,  
Gilt Coat & Vest Buttons,  
Gentlemen & Ladies Silk  
and Beaver Gloves.  
Hdkfs. all kinds,  
Stay and other Jeans, &c.

## NEW AND ELEGANT FRENCH PAPE.

## J. BUNSTED &amp; SON, No. 112, Washing.

Street.—have just received by the late New-York, from Paris.

10 cases of Paper Hangings and Borders of the latest fashions, selected from the first manufactory in Paris, by Mr. J. F. Bunsted, one of the best.

Also for Sale, A very extensive assortment of American Paper Hangings, some as low as 10 cents per roll, by the case. April 22.

## CO-PARTNERSHIP FORMED.

THE Subscribers inform their friends and the public, that they have formed a copartnership house under the firm of GOODMAN & HARRIS, and have taken Store No. 12, Union-St., where they offer a general assortment of HARD WARE GOODS as low as can be purchased in the City.

FRANCIS C. GOODMAN,  
THOMAS W. HARRIS.

Boston, April 23, 1825. 3w

## BOOT AND SHOE STORE.

## No. 99 Washington-Street.

THE subscriber would inform the public, that he has constantly on hand, and for sale, a very extensive assortment of Gentlemen's Boots, Shoes, Pumps, Boys do., &c. Also, Ladies' Misses, and children's Shoes. All the above articles are made to his own inspection; and for style and quality, are surpassed by those of any other Store in the city. They will be sold on the most favorable terms, wholesale and retail; and every favor gratefully received. April 19, 1825. Wm. S. CHAPMAN.

## GTNPOWDER, &amp;c.

E. COPELAND, Jun. No. 63, Broad Street.

Dupont's Gunpowder for Sporting & Shooting, in casks of 25 lb. at \$6.50—and in casks of 50 lb. at \$12.50.

Superior Rifle Powder at 87 1-2 cts.

Shot of all sizes, wholesale and retail.

Balls and Flints, Do. Do.

Alum—in barrels of 300 lb.

Refined Salt Petre—in casks 112 lb.

Blue Vitriol, in casks 8 a 500 lb.

Groselle or Current Wine of a superior quality from Dr. Dyer's Vineyard, (Providence, R. I.) is an excellent Summer beverage, and a very valuable substitute for foreign wines. Price per keg of 48 gallons (including Keg and expense of sending out part of the city) 87 1-2 cts. per gallon.

Hindustani Oil Stones—a superior article with Turkey Oil Stone, 37 1-2 cts. per lb.

White Lead—dry or ground.

10,000 lb. Shipping Powder of an excellent quality and very low.

## ELIXIR PECTORALE.

## VEGETABLE PECTORAL ELIXIR.

THE discovery of this inestimable Elixir, the result of ten years close study, in order to discover the causes, symptoms, and cure of all the formidable diseases that prey upon the organs of the chest; viz. Consumption, Asthma, Cough, &c. and every species of oppression at the chest. In cases where this Elixir has been daily administered, astonishing efficacy over every other article has been offered to the public, for the same purpose, has been invariably manifested, convincing the most incredulous that Consumption is not incurable. It is, in fact, a mild, pleasant, and agreeable medicine, which covers the lungs. It is next an inflammation of the Cough is a little more noticeable, and the pulse becomes a local fever, and the pulse becomes frequent, the cheeks are flushed and child are restless. In its next increase the external parts of the chest themselves begin to participate in the fever, the face falls, the flesh wastes and sweats are emitted, the debility and emaciation increase, the bowels become irregular, the sleep is disturbed, and the cold sweats, violent coughing, profuse cold sweats, constant heaves, and hiccoughs close the scene!

How does the Elixir Pectorale operate in curing above complaints?—It determines all morbid humors, and inflammation from the lungs toward the system, and finally expels them from the system by perspiration or otherwise. It facilitates expectoration, thus frees the patient from a load of toxic phlegm, which, cannot otherwise, be altogether eliminated from the system.